THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Pray earnestly and simply, having purged your heart of all evil, then do your utmost to merit an answer, and it will come. Pray and work."—S. NORMAN LEE.

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AUTHORITY.

THIS principle is most important in temporal as well as spiritual affairs. It enters largely into every department of life. Governments are mainly founded upon it, and authority is fundamentally necessary to establish republics, empires and principalities. The King of England must first conform to certain laws and requirements before his acts as King are legal and binding upon the people; so also with all of the affairs of the general government. This is likewise true of the different city officials, for even the unimportant office of bailiff can only be filled by a man who has conformed to all requirements demanded by the law of the land. A man who would undertake to fill one of these offices, without conforming to the law, would be counted as an impostor, and dealt with as the law directs. All civilized nations recognize this principle, and act accordingly. Even church organizations place great stress upon the necessity that there exists for men to be ordained to their several offices. These rules are necessary to the good government of society, and without them confusion would reign supreme. If every man who desired the office of mayor was to set up his claims and be allowed to act in that capacity, there would be an end to order. So with all the other offices. Some would sustain one man as mayor, others would sustain another man, until eventually brute force would be the means whereby men would hold their offices.

This principle applies also to admitting men to citizenship. A man who comes from some foreign nation and seeks to become a citizen of the British Isles, must obtain his papers of citizenship and take the oath of allegiance. Not only must he attend to these duties, but he must see that the officer who signs his papers and administers the oath is a duly accredited officer of the govern-

ment; otherwise his papers are worthless and he is not yet a citizen. If these things are true as regards temporal affairs, how much more true are they when applied to eternal matters?

Daniel, the young Hebrew prophet, had the vision of futurity opened up to him, and saw the time when God would establish a kingdom upon the earth, never more to be thrown down. (Dan. 2: 44; 7: 27). Many hundreds of years after Daniel's time, Jesus of Nazareth came upon the earth, and told His disciples to pray for the kingdom to come, and through one of His apostles He revealed how the kingdom was to be finally established. John, the beloved apostle, says, "I saw another angel fly in the midst of heaven, having the everlasting gospel (or laws of the kingdom) to preach unto them that dwell on the earth." (Rev. 14: 6). It would naturally be supposed that the heavenly messenger would be endowed with authority to empower men to admit citizens into the kingdom he came to establish, and that no one could take this authority to himself; and that He who might dare to do so, without first being authorized, would render himself liable to the penalty which God's law inflicts upon impostors and usurpers. "Seek ye first the kingdom of God," was the command of the great King, who in the future is to rule over this kingdom. Before we can do so, we must find out what it is like. We find that Jesus and His apostles placed on record the titles of the officers necessary in the kingdom, the laws to govern and control it, and the manner of admitting citizens.

By turning to Paul's writings, we find that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." (I. Cor. 12:28.) If this is the pattern of the officers of the kingdom (or church), all we have to do is to start upon our search and examine the various claims that are set up; for there are a multitude of organizations that lay claim to have the title of the Church, or the kingdom of God. Now we have found what to search for. It is not necessary to seek among the heathen and pagan nations of the earth, for they lay no claim to the title. Then let us turn to the Roman Catholic Church and examine its claims. We find they have a pope, cardinals and priests, but no apostles, no prophets, no officers to correspond to the description given by Paul. Next let us view the Protestant denominations. Go back to the earliest reformers. Examine all their organizations, and we find that none of them lay claim to having the officers in their churches, but, on the contrary, ignore and repudiate them by saying, "They are no longer needed." Examine all denominations, all orders, all faiths, and we find that in this respect they are deficient and lacking, while weak, fallible man sets up his judgment, and by his own wisdom seeks to enter into the kingdom of God.

The Christian world acknowledge that it takes legal authority to make men citizens of a temporal government, but when it comes

to the government of God, any man who sees proper to do so, can start out with a new set of ideas, called a creed, establish a church, ordain men to the various offices, denying all the time that God has revealed anything or bestowed any gift or authority. Are these legal officers of the kingdom of God? Are we so far lost in the mazes of tradition as to think for one moment that God would recognize officers appointed in any such way, or approve their acts? Lest we should do injustice to the different denominations, let us give them another chance to prove their position correct; for we would gladly avoid seeing the whole Christian world in error and transgression. Paul, the great apostle, says, that God placed in the church, in addition to its officers, "Miracles, then gifts of healings, helps, governments, diversities of tongues," and urged upon the people to seek earnestly for these gifts. Search the world over and find, if you can, an organization other than that represented by the Latter-day Saints, that lays claim to and possesses these great blessings. The Christian world, having changed the order of the Church of God, have lost these gifts, and, in endeavoring to justify themselves, say they are no longer needed. Some of them, more honorable than the rest, have acknowledged the true state of affairs and confessed the lamentable condition they are in.

Mr. Wesley, the founder of Methodism, states that the reason the gifts are no longer in the Church is "because the love of many waxed cold, and the Christians had turned heathens again, and had only a dead form left." (See Vol. 1, sermon 94). Dr. Adam Clark, who was an Irish Methodist minister, in commenting (page 452) on the fourth chapter of Ephesians, says: "All these officers and the gifts and graces conferred upon them were judged necessary by the Great Head of the church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary, and God gives them, but they do not know their places." Roger Williams, who was a great English clergyman and the founder of Rhode Island, in the year 1599, refused to continue as pastor over the oldest Baptist church in America on the ground that there was no "regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be, until new apostles are sent by the Great Head of the church, for whose coming I am seeking." (See Picturesque Am., page 502).

The testimony of the Latter-day Saints is that God has set up His kingdom upon the earth never more to be thrown down. His duly appointed and authorized officers are admitting men and women as citizens of this kingdom. Those who hear the sound of this gospel and heed it not, will be under condemnation, while those who give heed to it and render obedience will reap life everlasting.

Londonderry, Ireland. W. C. DAVIDSON.

THE DUTIES OF A TEACHER.

THE Apostle Paul, in writing to the Ephesian saints, speaks of the various grades of Priesthood in the church, and among them he names the office of a teacher (Eph. 4: 11.) However, the duties of a teacher are not very clearly defined in the text referred to. Hence, Bible students have been left largely to their own conjectures, not understanding really what were the functions of a teacher. However, we are not left in doubt in the matter, as it has been made plain by modern revelation given to the Prophet Joseph Smith, found in Doc. and Cov. 20: 53-55, as follows: "The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty." Also in section 84: 11, we read that the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church. We will submit the duties of a teacher to a brief analysis and go over them more in detail.

Firstly:—"The teacher's duty is to watch over the Church always, and to be with them." This constitutes him a standing minister, and requires him to be constantly watchful of and helpful to all the saints in his district. He takes the place of a father to a family. The husband and father watches over his children, always with them to give them good and wholesome counsel, providing all the necessaries of life in kindness and love, and using discretion at all times. The teacher's duties in the branches of the Church are very similar. His associations with the saints should be very intimate and close.

Secondly:—He is to "see that there is no iniquity in the Church." Therefore, he must be active, not passive, visiting the saints often, to enquire into their standing, and ask and answer questions, also to encourage them to attend their meetings. He is to pray with them in their homes and exhort them to pray in their families and sustain the Priesthood of God, and to refrain entirely from finding fault or evil speaking, for the Lord will not hold him guiltless that speaks disrespectfully of His servants and saints. These are sins that poison the stream of brotherly love, and canker the souls of those who commit them. Duty bids him to see that these things shall not exist. In fact, his duty bids him to warn the lawbreaker, exhort the negligent; counsel and persuade the saints in the fear of the Lord; and in order that he may more fully understand the spiritual conditions of the members within his jurisdiction, he is required to visit them at their homes.

Thirdly:—It is his duty to see that the members of the Church meet often to partake of the sacrament and to be instructed; also, he should meet with them to be an example to them. Again, he is

to see that all the members do their duty. He should instruct them in the law of tithing and offerings; to observe the Word of Wisdom, and to keep the Sabbath day holy.

Fourthly:—The teacher is to act as a peacemaker between those who have difficulties with each other. He does not hold court, nor place anyone on trial; but with kindness, persuasion and prayer, he endeavors to settle personal difficulties among members.

Fifthly:—Besides all that has been mentioned, his duty and calling directs him to warn, expound, exhort and teach and invite all to come to Christ.

What an extensive field for labor! No position in the Church affords greater possibilities. The teacher is largely the custodian of the weal or woe of the saints, and the growth and spiritual prosperity of the Church. Therefore, the saints that welcome these humble servants of God to their homes doeth well. By so doing they will receive many blessings. The teachers bring glad tidings of great joy to all who will receive them.

Therefore, whenever and wherever a good, active quorum of teachers are found in a branch of the Church, visiting the saints regularly, faith and good works will abound among the people. They are God's standing ministry, placed in the Church by direct revelation, to do that special work.

Glasgow. JOSEPH WAITE.

TRUTH.

TRUTH, the oldest of virtues, and which had its existence previous to that of man, still defies the world for its complete definition. The question propounded by Pilate, nearly two thousand years ago, remains unanswered. To distinguish it, requires cognizance of its numerous manifestations, which are infinite, but to us extremely limited. However, we perceive that it is immutable, indestructible, independent in the sphere of its existence, serene and slow of speed, yet courageous and strong—the indomitable conqueror of error. The possession of it implies the quality of being conformable with the actual state of things, perceptible and imperceptible. It has been defined as "A knowledge of things as they are, as they were and as they are to come." Accepting this definition as conclusive, how can we wonder at the problem being unsolved, so far as worldly wisdom is concerned? Will it ever be solved, or will we at some future period be able to penetrate the fathomless depths where the priceless treasure lies glittering? Jesus Christ, the greatest teacher and scientist that the world ever knew, bore testimony of Himself in these words: "I am the Spirit of Truth, and John bore record of me, saying—He received a fulness of truth, yea, even of all truth: no man receiveth a fulness unless he keepeth His commandments." It was that acquisition

that made Him adequate to His high and holy calling. In reference to the foregoing quotation, we can justly adopt the conclusion, that the same fulness is obtainable by the diligent searcher.

The world's greatest characters are established upon the solid foundation of truth. Investigation discloses the fact that there are men and women of veracity and fidelity, living lives in harmony with high ideals, and loyal to their convictions of right. Lies may, like mushrooms, have a rapid growth, but they are misfit virtues and will readily exhaust their vitality and die. The length of their endurance depends upon the quantity of truth simulated. Truth is an instrument by which the statue of falsehood is unveiled and ultimately destroyed. Having truth on our side, we are enabled to face the most difficult circumstances, slander, abuse, and even death unflinchingly. Its possession gives a conscience void of offence, while he whose character stands on the sandy foundation of untruth, compromises with his conscience and nourishes his soul with an anæsthetic of false pretences in order to bravely face his fellowmen.

"Buy the truth and sell it not." It is the best machine in the workshop, the most useful farm implement, the substantial piece of furniture in the home, the legitimate colleague in all business transactions, and the faithful companion to accompany one through life. With it as our guiding star, we are sensitive of our relationship to the Infinite. It is constantly extending the hand of love to every one. Success and permanent happiness cannot be achieved without it. To find its intrinsic value and efficacy we must incorporate it into our lives, that it may become an inseparable part of our being, work for its interest and advancement, until from each individual will radiate its glorious light, as the sunbeams from the light in the firmament.

The quest of truth is the angel of progress in life. By it we comprehend the phenomena of nature—the stupendous work of God—and things apparently incredible become as obvious to us as they are to the Creator, our Father in heaven, who wrought all things.

West Hartlepool. JOSEPH V. FORD.

PEBBLES.

Cast into a placid stream a stone, however small;
Does it disappear, or leave a trace that it did fall?
It sinks, but leaves behind it a stream deprived of rest,
For time encircling ripples now agitate its breast.

Of thoughts, of words, of actions, we should most careful be;
For it is ever so with all—with all humanity.
We know not how our pebbles may Life's stream agitate;
Then let them only—grear or small—disturb to elevate.

Salt Lake City, Utah, GRACE INGLES FROST.

MODERN REVELATION.

MANY are the accusations that are made against the Latter-day Saints and the methods employed are nearly as numerous as are the attacks made upon us. One of the most common weapons used is that of ridicule. This weapon was wielded with indescribable zeal by the Judaistic priests and also by the pagan priests and philosophers in the early days of the primitive Church, and its use is pointed to with pride by our "Christian" opponents, who are themselves driven, by the strength of our argument, to the use of the very same weapon. They relate how it was the only available weapon of the early traducers of the Christian Church.

Chief among the beliefs so ridiculed is that of modern revelation and the restoration of the gospel by an angel in our own day. They say that God does no longer send His messengers to visit the earth, nor communicate His divine will unto mortals. Yet Christianity is based upon the fact that God did first send angels to visit the earth, as in the cases of the visitation to the father of John the Baptist and to the Virgin Mary, and later to His Only Begotten Son, who was often and in various conditions visited by the messengers of the Father.

Was not Paul the recipient of a marvelous manifestation while on his way to Damascus, to persecute a body of the saints—those people who so earnestly contended for this faith of continuous revelation? Was not Ananias, who ministered unto him, in receipt of a vision, previous to his visiting Saul, in which he was instructed what his course should be on the arrival of Paul?

We need not refer to the conversion of St. Paul alone. The whole canon of scripture, accepted by our opposers as the word of God, is replete with such manifestations. Another evidence in support of the principle of revelation is the entire Book of Revelations. But, it is said, therein is to be found evidence that no further revelation is necessary—in fact, that it is forbidden; and we are referred to Rev. 22:18. To those who deny modern revelation, and refer to this passage as ground for so doing, I would say, read carefully both the above and Deut. 4:2. To those who contend that modern revelation is forbidden by Rev. 22:18, I would say that, if such be the case, then you must also discard the greater portion of the Bible. True it is that if any man add to or take from the word of God, great condemnation is bound to follow; but neither of these passages refers to the addition to His own word by the Lord Himself. Yet many professed followers of Christ deny this glorious principle and would have us believe that God will reveal His will to man on earth no more.

Sheffield. E. D. HATCH.

RELIGION is the tie that connects man with his Creator, and holds him to His throne.—DANIEL WEBSTER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 28, 1911.

PRAYER.

In its simplest sense, prayer is the application of want to one who can relieve it. In a religious sense, it is an elevation of the mind and heart to God. It is, indeed, communion with Him. In order to pray aright, there must be a feeling of the need of light or help, and an earnest desire to obtain them. In order to approach the Lord acceptably, we must also have faith that He will hear and answer our prayers. We have been given sufficient grounds for such an exercise of faith. From the revelations of God we learn that His relationship to us is that of a loving Parent, who is possessed of an infinite fulness, and who has repeatedly expressed His desire and willingness to grant unto us every needful blessing. In the present life we are surrounded by mysteries, difficulties and impossibilities. Our contact with these things convinces us of our need of higher light and guidance. The realization of such need on our part, and the assurance of God's infinite wisdom and power, and His many gracious invitations to come unto Him, should lead us to approach our Heavenly Father in prayer. It is truly a grand privilege we have of drawing near to the Infinite One, making our wants and wishes known, and from the Divine fulness receiving all we need. The privilege is so great, and by so few understood or appreciated as it ought, that it may well be presented as a theme worthy of our most earnest consideration.

Human life and experience, if it has brought to us great difficulties and perils, offers to us privileges and blessings proportionately great. There are people who think that prayer is unnecessary, inasmuch as it implies the telling of our needs to God who, being omniscient, is fully aware of all our wants. It is true our Heavenly Father does not require to be informed of our needs, but as our God and King it is His right to fix the conditions upon which His blessings and bounties will be given to us. He has not promised that those who are in need of certain things shall obtain them, merely because they want them. But He has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are free agents, and have the right to determine what our course in life shall be, and what we shall seek after. It is doubtless wise and necessary that we learn exactly where we stand in the scale of being—what we are, what

is ours, and what we stand in need of. Knowing our wants, and having them supplied, gratitude, appreciation and love are awakened within us, and the possession of these gives us joy and brings us into right and harmonious relations with God and our fellows.

It is argued by some that, inasmuch as all things are governed by laws that have been ordained of God, it is therefore futile to pray to Him to interfere with the order of things He has Himself established. It is true that the world we inhabit, and indeed all worlds, are governed by law, and that without it, there would be neither order nor harmony. But in relation to the eternal plans of God, the temporary order of things has evidently been arranged as the most suitable means to a higher end. It is contributory to a higher or moral order of things. Moral issues may arise in life which Divine wisdom may deem of more supreme importance than mere natural uniformity. If exceptional conditions should develop in the life of any of His children, is God to be hindered or constrained from doing what justice may require or His love direct by any impassable barrier of natural uniformity? If the great object in life is the education and exaltation of man, and if the world-order of things was designed expressly for the furtherance of that purpose, then it is not unreasonable to believe that the lesser law may in some instances be modified to further the supreme end. Having due regard to the great, eternal interests which the entire fabric of our world-life has been designed to advance, it is reasonable in the highest degree that the Lord should, in answer to the prayers of His faithful children, so order or modify the lesser order of things as to contribute to their greatest good. It is not only reasonable, but it is a recorded fact that He has actually done so on many occasions. The scriptures furnish many instances where God, by reason of the faith and worthiness of some of His children, did manifest His power in ways that demonstrated clearly a departure from the ordinary course of things.

It is well to review frequently some of the more striking invitations the Lord has given to the children of men to seek unto Him for light and guidance. The words of the apostle James, which so profoundly impressed the Prophet Joseph Smith in his earliest search for light, are especially clear. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." A greater inducement to prayer and a more direct and positive assurance of answer could hardly be desired. But there is an important condition stated in the very suggestive words that follow. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1: 6, 7.) It is evident from this that the prayer that is certain to be answered is not a

mere formal request, not simply the presenting of a petition to the Most High; but an earnest, persistent pleading for the light and guidance desired. The Lord is pleased and honored when His children seek earnestly for the best gifts that He possesses. When such blessings are sought after, it appears to be a part of the eternal order of things that the earnestness and intensity of desire of those thus seeking should be fully tested. This is not a mere assertion of the greatness and dignity of the Lord, but rather that the eternal righteousness may be glorified, through a demonstration of the valor and the worthiness of those who aspire to its wealth and honors. It is evident that, according to eternal law, the mere desire for wisdom and righteousness is not sufficient to attain them, but that earnest, patient and persistent effort and devotion are necessary. Thus is righteousness glorified, its rewards safeguarded, and the worthiness of its possessors fully established. During the earthly ministry of Christ, it was His invariable rule, by apparent hesitation, to fully test the earnestness of those who sought for blessings at His hands. A clear understanding of the words of James will give us the real secret of prevailing prayer, and at the same time enable us to see why so many prayers are unanswered. We can see that, according to righteous law, they are not worthy of an answer. This ought not to discourage us to pray unto the Lord, but rather to impress us with the need of earnestness and true devotion. We can cultivate these necessary qualities, and if we will do so, then the promised blessings are for us all.

Throughout all sacred history there are instances of the Lord hearing and answering the prayers of His people, sometimes on their own behalf and sometimes on behalf of others. It is our duty to familiarize ourselves with the holy scriptures. We there find a record of human needs and Divine responses, and the conditions under which those responses came. It is by knowing the Divine word and will, and the principles and methods by which blessings and manifestations come, that we are enabled to seek after right things with the degree of faith that is necessary to secure them. The prophets and servants of God in all ages have been men who "waited upon the Lord," and as a result received power and inspiration from Him. Jesus, our leader and example, though sinless and incomparably stronger than we are, prayed incessantly to His Father, in times of sorrow and rejoicing alike. He taught and urged His apostles to do the same. Their counsel to the saints was ever to be diligent and constant in prayer.

It must not be understood, however, that any desired end may be attained by earnestness in prayer. We may ask for things that if granted might involve the most serious consequences to ourselves or to others. A helpful thought in relation to prayer is that, while seeking earnestly for things that appear to be good and desirable, we seek also and particularly to consult the

Divine will as to whether or not they would be for our best good, or for the good of those concerned. Even Jesus prayed—"Not my will, but Thine be done." If we do not pray in this spirit, we are certain to be often disappointed, and fail to receive an answer to our prayers. But if such be the attitude, our prayers will always be answered. We may not receive what we ask, but we will receive an understanding and a peace that will satisfy us, and give a realization that the things asked for are not for our good. The cultivation of the spirit and habit of prayer will gradually lead to a nearness and oneness with the Spirit of God, that will enable us to see things generally in a true and higher light. In a wider sense, prayer implies much more than the mere asking for favors. It should also be an acknowledgment of favors and blessings already received. Indeed praise and thanksgiving should be offered by us continually to our Heavenly Father for all His goodness to us. If we fail in this part of our devotion, our prayers and worship will certainly be less acceptable. A failure to appreciate our Father's blessings may lead to their withdrawal, while a grateful acknowledgement of the same may merit and ensure their continuance. Above all, we should be thankful for the everlasting gospel that has been restored to the earth, and pray continually that we may be enabled to live worthy of the glorious destiny that it sets before us.

H. I.

MINUTES OF IRISH CONFERENCE.

A MOST successful semi-annual conference was held at Princess Buildings, 106 Ann Street, Belfast, on September 24th. President Rudger Clawson, of the European mission; President Thomas E. McKay, of the Swiss and German mission; Sister Katherine McKay; Elders J. E. Whittle and D. D. Brockbank of the Manchester conference; President Thatcher C. Jones and twenty-two traveling elders were in attendance.

The first session commenced at 10 a.m. by singing, "Earth with her ten thousand flowers." Prayer was offered by Elder J. A. Smith, followed by the hymn, "Zion stands with hills surrounded." Sacrament was administered by Elders William Johnson and V. J. Danielsen.

President T. C. Jones welcomed the saints and friends. It gave him pleasure to announce the presence of one of the apostles of the Lord Jesus Christ. He hoped that they would have a time of rejoicing together.

Elder P. H. McGuire reported the Dublin branch. He said the saints were living their religion, and that the branch was in a prosperous condition. Bore testimony to the truth of the great latter-day work.

Clerk W. H. Bolton reported the Belfast branch as being in

good condition; also read the labor and statistical report for the past nine months, which was approved.

Elder J. E. Whittle, of the Manchester conference, rejoiced in being present. He said this was the work of the Lord we are engaged in, and emphasized the necessity of obedience. In conclusion, bore a strong testimony to the truthfulness of the work.

Elder T. F. McDonald spoke upon the sacrament of the Lord's Supper, and said we partake of the sacrament in remembrance of His flesh and blood. He emphasized the necessity of the atonement and its benefits to mankind.

The congregation sang, "High on the mountain top."

President Rudger Clawson rejoiced in the testimony and authority which God had given him. Took for his text James 1:5. Spoke of the calling of the Prophet Joseph Smith, showing the efficacy of prayer. Said the angel spoken of by John had a purpose in coming to the earth, showing very clearly that when the Lord sent a messenger to earth it was for a special purpose, and not merely to satisfy man's curiosity.

"How firm a foundation," was sung by the congregation. Closing prayer by Elder J. M. Jones.

The afternoon session commenced at 2:00 by singing, "Guide us, O Thou great Jehovah." Prayer was offered by Elder E. A. Harding, followed by the hymn, "We thank Thee, O God, for a prophet."

President Jones presented the general and local authorities; all were unanimously sustained.

Elder V. J. Danielsen said we have prophets and apostles in the Church to-day for the purpose of revealing the mind and will of God to His people. He spoke at some length on the principle of revelation, quoting Amos 3 : 7.

Elder S. L. Corbridge showed the benefits derived from praying, stating that thereby the Prophet Joseph received a visitation from God the Father and His Son Jesus Christ.

Elder William Johnson took up the subject of the Godhead, showing the inconsistencies of the Roman Catholic and Episcopal ideas concerning the nature and attributes of the Deity.

Elder Jesse Crosby said he was pleased to be present where there was one of the apostles of Jesus Christ. He spoke at some length on divine authority.

Sisters Harten and Montgomery, and Elders Corbridge and Harding sang beautifully, "Memories of Galilee."

President Thomas E. McKay said he was pleased to meet with the saints and elders in Ireland. He expressed a desire that the Spirit of God might direct him in his remarks, stating that without the Spirit of Truth to prompt him it would be impossible to preach the gospel effectively. Gave many illustrations of how the gospel was preached by example in Germany, adding many to the fold.

Closed by singing, "Now let us rejoice." Prayer by Elder William J. Roberts.

The evening session commenced at 7, the hall being well filled with saints and investigators. Opening song, "The Spirit of God." Prayer by Elder H. Fred Egan, Jr. Singing, "O, My Father."

Elder Samuel Campbell spoke on the condition of the world at the present time. Showed from the scriptures that there had been a departure from the primitive faith. After showing the necessity of the restoration of the gospel, he briefly reviewed how it was brought about.

Elder J. W. Randall proved the personality of the Father and the Son from holy writ. He asked and answered the pertinent question, "Why did Christ take up His body if it did not add to His glory?"

Elders Corbridge, Harding, Roberts and Welch beautifully rendered, "School thy feelings."

President Clawson commented upon the remarks of the previous speakers, and said how beautiful is the gospel of our Savior. Spoke at some length upon the first principles of the gospel, declaring the necessity of complying with the commands of the Lord. He emphasized the importance of the laying on of hands for the reception of the Holy Ghost.

President Clawson explained the principle of marriage, stating that from the beginning God had decreed that man should not be alone, and so created a helpmeet for our father Adam. From the scriptures he cited passages showing that marriage is honorable in all, and that the man is not without the woman, neither the woman without the man, in the Lord. He bore a strong testimony to the truthfulness of the gospel.

President McKay spoke upon some of the conditions in Germany. He stated that the three main evils of to-day are: Inequality, intemperance and immorality. Said that all of these evils would be done away with if the people were living the gospel of Christ.

The conference was brought to a close by singing, "Do what is right." Prayer by Elder D. D. Brockbank.

A priesthood meeting was held at 9:30 a.m., Monday, September 25th, 1911, with President Clawson, President McKay, Sister K. McKay, President T. C. Jones and twenty-two traveling elders. The elders gave a report of their labors, after which President Clawson gave many valuable instructions regarding the work. He spoke of the necessity of tithe-paying and keeping free from debt. President McKay also made timely and appropriate remarks. A number of questions were asked and answered.

W. H. Bolton, Clerk of Conference.

True religion elevates, strengthens, and sweetens character, giving tone to our every act, showing individuality and reliability.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home September 22nd, 1911, per s.s. *Tunisian*: From Great Britain—W. W. Freckleton, David R. Wilding, William Chapple. From Sweden—Peter F. Swenson, John F. Rosdahl, Conrad J. Wall. From Scandinavia—Chris. Christiansen, John A. Larsen. From the Netherlands—Preston Badger, C. Frederick Paine. From South Africa—Austin Houtz. With the company were thirty-five emigrants, in charge of Elders W. W. Freckleton, Austin Houtz and Conrad J. Wall.

Sister Lydia S. Clawson and family, consisting of Elder Hyrum B., Sister Gay, Samuel G., Lorenzo S., and Lydia, sailed for home on Saturday, September 23rd, 1911, per s.s. *Mauretania*. Elder John T. Williams, who had been honorably released to return home, accompanied them.

Arrivals.—The following named missionaries for the European mission arrived September 22nd, 1911, per s.s. *Victorian*: Lafayette Jackson, Leonard M. Haynie, Manassa, Colorado; Frank W. Asper, Sidney T. Taylor, Eben R. T. Blomquist, John F. Gunn, Jr., O. A. Carstensen, Salt Lake City; Lawrence Wright, Ogden; Joseph H. Schvaneveldt, Logan; Allen L. Willie, Mendon, Utah; Samuel H. Chidester, Richfield, Utah; John E. Hunter, Holden, Utah; George Jensen, Oasis, Utah; Henry P. Booke, Alfred C. Larsen, Jonathan C. Gibley, Provo, Utah; Erastus Madsen, Elsinore, Utah; Thomas P. Jensen, Glenwood, Utah; Walter Johnson, Moroni, Utah; Hyrum D. Jensen, Preston, Idaho; Samuel D. Wilstead, Castle Gate, Carbon Co., Utah; Henry R. Perry, Perry, Idaho; Joseph A. Bodily, Fairview, Idaho; J. Morgan Lake, Harrisville, Utah; Kathinka Andersen, Castle Dale, Utah.

Appointments.—The missionaries who arrived for the British mission, September 22nd, 1911, have been appointed to labor in the following conferences: Samuel D. Wilstead, Joseph A. Bodily, Birmingham; J. Morgan Lake, Henry R. Perry, Leeds; John F. Gunn, Jr., Liverpool; Lafayette Jackson, Manchester; Jonathan C. Gibley, Leonard M. Haynie, Newcastle.

Baptisms.—A baptismal service was held September 14th, 1911, at the Corporation Baths, Carlisle (Newcastle conference), when four persons were added to the fold, Elders P. H. Service and W. K. Lindsay officiating.

A baptismal service was held at Southport (Liverpool conference), on Wednesday evening, September 20th, 1911, when three souls were added to the fold of Christ, being baptised by Elders Alma J. Larkin and W. Byron Park; confirmation at the water's edge.

On Saturday evening, September 16th, 1911, two persons from the Preston branch (Liverpool conference), were baptised in the sea

at Southport by Elder J. H. Tillotson, after which a short service was held on the sands, where the converts received confirmation.

Successful Socials.—On Saturday evening, September 16th, 1911, at Rochdale branch (Manchester conference), a farewell social was given in honor of Elder D. R. Wilding, who has been released to return home. The hall was filled with saints and friends. A very interesting program was rendered, after which refreshments were served. As a token of love and esteem Elder Wilding was presented with a signet ring.

A farewell social was held Thursday evening, September 21st, 1911, at Durham House, 295 Edge Lane, Liverpool, in honor of Sister Lydia S. Clawson and family, who were soon to return to their home in Zion; and Sister Elizabeth Souter, who for a considerable time has had charge of the book department at mission headquarters, and is about to emigrate to Zion. There was a large attendance of the elders, saints and friends. A splendid program was rendered, refreshments were provided, and a pleasant spirit prevailed. President Henry O'Gorman spoke of the pleasantness of his associations with Sister Clawson and family, of the help they had given and their influence for good in the Liverpool branch. He also paid tribute to the faithful labors of Sister Souter in the different organizations of the branch. On behalf of the saints and friends, he presented Sister Clawson with a beautiful biscuit jar, and Sister Souter with a dressing case, as tokens of love and esteem. President Clawson spoke feelingly of the comfort and help Sister Clawson and family had been to him in his position as President of the European Mission. As a token of appreciation of the faithful services of Sister Souter in the business department, President Clawson presented her with an ostrich plume. Sister Clawson and each member of the family spoke briefly, expressing their appreciation of the love and kindness of the saints and friends, as did also Sister Souter. There were many expressions of regret at parting and kindly wishes for each other's future welfare.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VII.—IN THE WILDERNESS OF JUDEA.

I. THE BAPTISM OF JESUS.

1. The Baptist. (a) His parentage, etc.—his birth announced (Luke 1: 13); his name prescribed ("John" signifies "the gift of God"; compare verse 63 as to official position of Zacharias, the father of John the Baptist, see I. Chron. 24: 3). Gabriel the messenger (See Dan. 8: 16; 9: 21; "the mighty one of God"). (b) His mission. As declared by the angel (Luke 1: 14-17); as declared by his father (Luke 1: 67-79). (c) His testimony as to himself (John 1: 23; compare Isa. 40: 3; Mal. 3: 1; I. Nephi 10: 7; 11: 27; II. Nephi

31: 4; see also Matt. 3: 3; Mark 1: 3; Luke 3: 4). (d) His testimony as to Jesus (Matt. 3: 11; Mark 1: 4, 7, 8; John 3: 25-36; compare John 1: 26-36).

2. The baptism. (a) The necessity of baptism illustrated—"to fulfill all righteousness." Note the Baptist's hesitation and the Savior's words (Matt. 3: 13-15; Mark 1: 9; Luke 3: 21). (b) The mode of baptism illustrated (Matt. 3: 16; Mark 1: 10; see also John 3: 23). (c) The sign of the dove (Matt. 3: 16; Luke 3: 22; John 1: 32; see also Compendium, page 275). (d) The Father's testimony as to Jesus (Matt. 3: 17; Mark 1: 11; Luke 3: 22; compare Matt. 17: 5; and Pearl of Great Price, Writings of Joseph Smith 2: 17).

II. The Temptations. (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13).

1. Temptation incident to physical needs. (a) The circumstances. (b) The lesson.—Power and authority given of God not to be used for personal service nor for self-indulgence. "Man shall not live by bread alone." (Matt. 4: 4; Luke 4: 4; compare Deut. 8: 3.)
2. Temptation to win notoriety and distinction. (a) The circumstances. (b) The lesson.—"Thou shalt not tempt the Lord thy God." (Matt. 4: 7; compare Deut. 6: 16.)
3. Temptation to obtain worldly power and wealth. (a) The circumstances. (b) The lesson.—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4: 10; Luke 4: 8; compare Deut. 6: 13; 10: 20; Josh. 24: 14; I. Sam. 7: 3.)

General Note: Observe that the tempter first tried to induce Jesus to use His power for personal relief,—to rely upon Himself rather than to trust His Father's providing care. Observe that in the second temptation, according to the order herein followed, the tempter went to the opposite extreme—in trying to induce Jesus to needlessly incur danger merely to invoke the Father's protective care, and thereby to gain notoriety. Observe further that in the third or last temptation Satan states his evil purpose without ambiguity or disguise, and tries to turn Jesus from His mission by promise of wealth and worldly gain. Note our Lord's triumph and the ministrations of angels after the ordeal. (Matt. 4: 11.)

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